1:Du Bois E-5 (1938-1939) 1944
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342 for feast cooking. Alongside, but still under the overhanging eaves, is
[417] the pigpen. From the verandah a ladder leads up through a hatchway into a corridor, and from the corridor a doorway with a high threshold opens into the main living room under the eaves. The right half of the room, as one enters, is called the woman's half and the left, the man's. The latter is on slightly longer posts, so that there is an imperceptible slant to the floor, but there is no functional difference in the use of the two halves of the house.

Above the living room are two lofts in which rice baskets and corn bundles, as well as some valuables, are stored. Paralleling the entrance corridor, on the opposite side of the living room and above the pigpen, is another corridor, which is used as a privy. The flooring throughout is made of slabs of split bamboo laid across widely spaced rafters, so that it squeaks and sags as one moves.

354 The living room itself is divided down the center by a long, rec-
352 tangular hearth of earth enclosed in a wooden frame. Along the two sides of the room where there are no doors, shelves are built under the eaves. These are used for storage and sometimes as sleeping balconies.
513 Usually, however, the sleeping as well as the cooking is done in the main room. At night pandanus sleeping mats are spread on the floor with one end free to be pulled over the sleeper. Additional warmth is secured by having a sleeping partner and by keeping the fire going.
342 The bamboo rafters and walls of the room are blackened with soot
354 from a fire that smolders day and night. The air is close with smoke and the odor of human beings. In addition, the interior is so dark that it usually takes a few seconds to adjust one's eyes to the gloom when one comes in from the sunlight.

552 In each house there generally lives a biologic family supplemented
401 from time to time by other kin, bilaterally reckoned. In direct address the tendency is to equate all kin of the same generation, however remote, with siblings, all kin of the ascending generation with parents, and all the descending generation with children. The kinship system is
613 of the simple Hawaiian type. There are three major kin groups whose existence is not reflected in the nomenclature. First, there is the patrilineal lineage called hieta plus a personal name prefix—Lethieta or Maughieta for instance. There are about fifteen of these in the Atimelang district. No major village, excluding dependent hamlets, has less
● [623] than three or more than seven. Descendants of the eldest brother in a lineage are grouped together under the term Eldest House (*fing fala*); descendants of the youngest brother are called the Youngest House

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CHILDREN AND THEIR PROPERTY

Parents have no scruples about appropriating anything a child may have, or about treating it carelessly at the same time that they admit the child's ownership of the property. This is in marked contrast to the rigidly scrupulous attitudes of some other nonliterate peoples such as certain American Indian tribes. Repeatedly I gave children small gifts, ranging from candy to a tin container, only to see these gifts in the hands of an adult a few minutes later, while the child stood by without source of redress. One of the major difficulties in using free-play techniques was that adults could not be kept from joining the children and appropriating the toys. As young people begin producing or acquiring property of greater value in adult eyes, this situation becomes more acute. (See Chapter 6.) A quarrel between two boys over a bow illustrates several aspects of this situation.

Pukalang, a boy of about fourteen, gave his bow to an uncle, who promised to mend it for him. When it was mended, the uncle handed the bow to his son instead of returning it to his nephew. The son in turn loaned it to a playmate, who broke it beyond repair. When the nephew discovered what had happened he went to the house of the boy who had broken the bow and seized his bow in compensation—a thoroughly adult procedure. The two boys came to blows and soon both were bellowing with rage and pain. Adults took a hand in separating them and suggested various compromises, which the enraged boys both stubbornly refused to accept. Adult relatives became sufficiently excited to begin snatching the bow from each other's hands. At this point two neutral observers rushed in, seized the bow, and broke it into pieces.

Fanton the interpreter, who was one of the two neutral observers, commented afterward that they would not have dared to break the bow in this fashion if two adults had been quarreling, but instead everyone would have taken sides and tried to settle matters by compromise. Trivial as this incident is, it illustrates not only the helplessness of children in protecting their own property, but also the peculiar harshness toward growing children that manifests itself repeatedly in teasing, ridiculing, frightening, and beating, as well as in a certain contemptuous highhandedness where their property interests are concerned.

As harshness may take the form of confiscating children's property, so solicitude may manifest itself in giving them gifts. A minor gift of meat in the name of boys at feasts has already been mentioned. The loincloth, the symbol of status, is another gift children receive from

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755 his soul is causing the sickness. A small promissory sacrifice to the an-
426 gered ghost removes the immediate symptoms. Then the long-drawn
765 preliminaries leading to a feast are set in motion.

●621 A less frequent form of coercing a man into ceremonial expenses is
426 beginning an undertaking in which he is then forced to join. In connec-
765 tion with the death feast given by the tumukun there was an example of such an involvement. The tumukun was giving a feast for his father-in-law. This brought in, although very reluctantly, the maternal uncle of the tumukun's wife and her sister. This uncle was held equally responsible by his female kin for the ceremony in view of the fact that there were no nearer male kin of the deceased.

Another case of forced participation happened in connection with the erection of a new carving of the village guardian spirit for Dikimpe. The person primarily responsible for taking the initiative and bearing the brunt of the expenses was Fantan the Interpreter, who had inherited this duty from his father. In Dikimpe the village guardian spirit carving had not been renewed for several years, nor had the spirit been fed. Thomas, who belonged to one of the Dikimpe lineages and was responsible only to a minor degree for the expenses, ordered a carving made and then left the major part of the activities for Fantan to carry through. It was interesting in this instance that Fantan seemed to bear no resentment.

A still rarer form of forcing a man into feast activities is through public shaming. A quarrel that resulted in a feast five months later is worth giving in detail.

578 Maugata, a young man of about eighteen, had done a few days'
593 work on the coast and earned some money which he invested in a crude kerosene flare and a bottle of oil. There were only about half a dozen such lamps in the village, and their owners were very proud of them. On Maugata's return from the coast his father, who was ill, insisted on burning the lamp all night. The next night Djetmani, a neighbor, borrowed the lamp from Maugata's father so that he might have more than just firelight by which to tie into bundles his newly harvested corn. On the third night, Maugata wanted to carry his lamp to an all-night dance, doubtless with the hope of splurging a bit. He found the bottle empty of oil and the lamp dry. He was furious and berated his father until his father, who was both ineffectual and ill, burst into tears. Maugata's mother, who is Tilapada of the autobiographies, turned on her son and scolded him harshly for his behavior.

578 Maugata left the house in a rage and found Djetmani outside. The
two began quarreling. Djetmani threatened to break the lamp. Maugata